the Archives of the Queen Street Mental Health Centre. The institution referred to simply as the Asylum officially opened at the Queen Street location in 1850 as the Provincial Lunatic Asylum. In 1871 it became the Asylum for the Insane, Toronto. In 1907 it became known as the "Hospital" for the Insane, and in 1919 it was identified as "Ontario Hosital, Toronto." I refer to it as "the Asylum" throughout this work -- a simpler and less euphemistic designation. Some of the `traffic' in Annual Reports among Asylum Superintendents is indicated in a series of letters from Workman to Dr Edward Jarvis (Superintendent of a private asylum in Dorchester, Massachusetts), preserved among the Edward Jarvis Papers in the Francis A. Countway Library of Medicine in Boston (typed transcripts of these are available at the Archives of the Queen Street Mental Health Centre in Toronto). On August 20, 1853, Workman indicates that he has sent Jarvis three back-issues of Reports concerning the `temporary asylum' which preceded the permanent institution of which he became Acting Superintendent that year. In the same letter Workman expresses his opinion that even in cases of religious madness, `there is always a predisposing cause which renders the individual liable to the malady'. He rather disingenuously flatters Jarvis as one who has `no doubt bestowed much attention to the subject of insanity', and invites the more experienced alienist to send him `at an early date, a list of the best recent authors on the subject of insanity'. On November 1, 1855, Workman acknowledges receiving from him `17 copies of your report on Idiocy and Insanity', no doubt for distribution in Canada and probably in England too. He apologizes for his slowness in sending Jarvis, in return, copies of his own latest Report, `presented to the Legislature in June 1854', which appears to have been held up at the printer's. He also expresses his satisfaction, after a convention he attended in Boston, that `my own asylum here is, in many respects, perhaps in the main, superior to any which I visited'. On December 17, 1863, Workman complains, in a letter marked `Private', that the Chairman of `an incompetent Board of Inspectors of asylums and prisons -- men pitchforked into office by political influence', one Dr Tache, has printed a report criticizing `a communication of mine to the Govt on several matters relating to this asylum'. These matters obviously included the problem of crowding, since Tache faulted Workman for accommodating fewer patients per square foot than his counterpart at the Beauport Asylum in Quebec; Tache also complained about the ventilation of the Toronto Asylum. Workman is openly soliciting, as he himself puts it, `authorities' (his emphasis), seven of whom he has already written. He also asks Jarvis for permission to publish his answers in his own reports, and begs him to send him copies of any annual or other reports -- `English or Irish or French bearing on the subject'. On December 14, 1863, Workman sent Jarvis a little questionnaire addressing questions of `sufficient atmospheric cubic space for an insane person' under both `an efficient system of ventilation' and `a defective system'. In another letter to Jarvis, dated September 17, 1868, Workman states that he has sent a set of his reports to Sir James Clark, along with his comments on the issue of non-restraint. Andrew Scull places Clark among the `articulate and outspoken detractors' of Victorian asylumdom; he was physician in ordinary to Queen Victoria (See Andrew Scull, The Most Solitary of Afflictions: Madness and Society in Britain 1700-1900 (New Haven: Yale UP, 1993), 318). At least on this occasion Workman seems to function as unofficial spokesman for `all the Superintendents of American Insane Hospitals', with whom he agrees that `the alternatives had recourse to in English Asylums, as witnessed by myself, are much more annoying, and most be more hurtful, both bodily and mentally, to the patients than any mechanical appliances used in America'. The contents of the reports promoted professional interests, and their dissemination opened channels for additional communication.

[xii] Dr. Joseph Workman, `Reminiscences of asiatic cholera in Canada', The Canada Lancet 16.2 (1883), 33-39.

[xiii] For the background of masturbation and insanity in the nineteenth century, see E.H. Hare, `Masturbatory insanity: the history of an idea', Journal of Mental Science 108 (1962), 1-25. Hare argues that three main factors account for the prevalence and long duration of the masturbatory hypothesis: conservatism, poverty of scepticism, and fallacious reasoning. Of particular relevance to Workman's handling of the issue is his observation that `From Tissot to Sachs, physicians saw themselves as the guardians of civilization; they proclaimed it the duty of parents and teachers to prevent by all means the habit of masturbation in the young .... One doubted it at one's peril or at the peril of one's race' (16-17).